1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4



764 531 281 may have no cause for being displeased with his relatives for not providing him well for his journey. The Koryak of some villages expressed to me their sorrow at having been unable to dress properly their dead who died during the epidemic of measles, which was raging before my arrival, since they had had no time to prepare the required funeral garments. One Koryak was taken ill while travelling, and died in a Russian village near Gishiga. The Russians buried him in a grave in his travelling-clothes. His relatives did not know afterwards what to do with his funeral costume. Being afraid that he might come to get it, they decided to send it to the Russians of the house in which the man died, and thus relieve themselves of their responsibility

Fig. 51 ($\frac{1}{11}\frac{1}{12}$). Woman's Funeral Overcoat, Back View.

Fig. 52 ($\frac{1}{11}\frac{1}{17}$). Woman's Funeral Suit.

before the deceased. The Russians did not wish to accept it; but the Koryak who had brought it left it on the floor of the house, and drove away. Subsequently I bought this costume for our collection.

531 ●432 764 Since the women of the Reindeer Koryak are less skilful in embroidering than those of the Maritime people, most of the Reindeer Koryak buy the ornamented parts of funeral garments of the Maritime Koryak. It is considered a sin to give away or to sell ready-made funeral clothes. They must not even be carried into a strange house. Only in case a person dies in a neighboring house, and his funeral clothes are not ready, is it admissible to give

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4



531 or sell garments in which the deceased is to be clad. The costume is finished, however, in the house of the deceased. At first none of the Koryak were willing to sell me their funeral clothes. In Paren they were unwilling even to show them to me, considering it a sin. At first, their only reply to all my questions referring to this subject was, that they had no clothes ready. The first costume I succeeded in buying was in Kamenskoye; but matters there were facilitated by the fact that I lived in a separate house (I settled

Fig. 53 ($\frac{1}{11}\frac{1}{12}$ b). Woman's Funeral Boot.

Fig. 55 ($\frac{1}{11}\frac{1}{12}$). Child's Funeral Cap.

Fig. 54 ($\frac{1}{11}\frac{1}{12}$). Woman's Funeral Carrying-Strap.

down in the hut of the cossack who is living there by order of the authorities), and the clothes were brought without the knowledge of the other people. In another settlement, when funeral garments were brought to me for sale, I had to go outside to buy them, since the owners of the house in which I stopped did not wish to have the clothes taken in.

764 The deceased is not kept in the house long. If the clothes can be finished,

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4



also on that of the Tungus. I remember one Yakut herd not far from Bulun, on the lower course of the Lena River, which surprised me by the great size of the reindeer. The Yakut have achieved this, first of all, by careful selection. The Yakut reindeer-herd undergoes constant change in its make-up. A wealthy Yakut reindeer-breeder is continually trading or selling his poor or stunted breeders, and buys, wherever he can, large, strong bucks and does, being ready to pay good prices, and thus all the time improving the race. Besides, the Yakut reindeer-breeders make a specialty of selling their trained reindeer for post-stations. The marks of the owners of the reindeer, in the shapes of initials, are branded by the Yakut with red-hot iron seals on the hind-quarters of the reindeer. Quite frequently Yakut reindeer are found marked with several brands, which shows that they have passed through several hands.

A Koryak herd undergoes but little change in its make-up, except what is occasioned by natural increase by birth, or by decrease from disease and from slaughter for food. The herd is closely connected with the family cult. The reindeer is the bearer of luck, and the protector of the family. Although the head of the family has control of the herd, it is still considered as the common property of the whole family.[1]

Moreover, each individual member of the family has under his or her own mark a certain number of reindeer which are considered as his or her personal property. Every new-born member of the family, independent of sex, receives, as a gift from the first fawns born after his or her birth, one or more female fawns. In time, under favorable circumstances, these become an entire herd, which are branded with a special mark, distinguishing them from other groups of reindeer in the herd. The Koryak mark of ownership is made on the ear of the reindeer. The operation is performed on the new-born fawn by biting off, or cutting off with a knife, a piece of the ear. The marks of ownership do not differ much. They are in the shape of a straight or curved line, an acute angle, or of two or three incisions in zigzag form. The Koryak readily distinguish their marks, even though they strongly resemble one another.

Although of late years wealthy Koryak herd-owners, for the sake of the improvement of their herd, are buying trained reindeer or good breeders from the Tungus, nevertheless they consider it a sin to sell any live reindeer. Reindeer that are sold carry with them the luck of the herd: therefore, when selling their reindeer for slaughter, the Koryak do not part with them alive, but kill them themselves. Under such circumstances, the slaughter of a reindeer that is sold is considered as a sacrifice to the Supreme Deity, and can bring no bad consequences.

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[1] See Chap. XII.

11: Kennan--216 T-3 (1865) 1870 Koryak
116, 233, 432, 825 Reindeer

"Among the many superstitions of the Wandering Koraks and Chookchees, one of the most noticeable is their reluctance to part with a living reindeer. You may purchase as many dead deer as you choose, up to five hundred, for about seventy cents apiece; but a living deer they will not give to you for love nor money. You may offer them what they consider a fortune in tobacco, copper kettles, beads, and scarlet cloth, for a single live reindeer, but they will persistently refuse to sell him; yet, if you will allow them to kill the very same animal, you can have his carcass for one small string of common glass beads. It is useless to argue with them about this absurd superstition. You can get no reason for it or explanation of it, except that 'to sell a live reindeer would be "atkin"—bad.' As it was very necessary in the construction of our proposed telegraph line to have trained reindeer of our own, we offered every conceivable inducement to the Koraks to part with one single deer; but all our efforts were in vain. They could sell us a hundred dead deer for a hundred pounds of tobacco; but five hundred pounds would not tempt them to part with a single animal as long as the breath of life was in his body. During the two years and a half which we spent in Siberia, no one of our parties, so far as I know, ever succeeded in buying from the Koraks or Chookchees a single living reindeer. All the deer which we eventually owned—some eight hundred—we obtained from the Wandering Tungoos."